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THE PREPARATION OF MISSIONARIES
FOR
WORK IN THE POST-WAR ERA

by
J. MERLE DAVIS

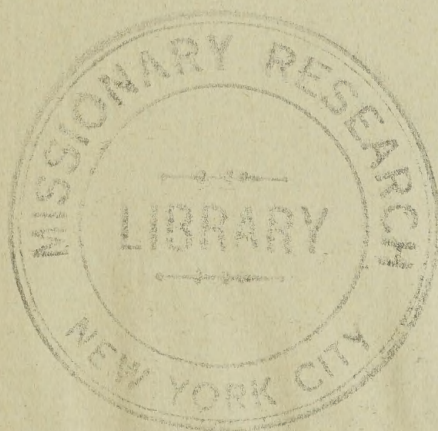
DEPARTMENT OF SOCIAL AND ECONOMIC RESEARCH AND COUNSEL
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FOR
WORK IN THE POST-WAR ERA

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J. MERLE DAVIS

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FOREWORD

THIS PAPER is an outgrowth of intimate glimpses into the inner life of the Younger Churches on fifteen or more mission fields in many parts of the world. The memorandum suffers from certain limitations. Among them are:

First, the wide differences which exist in the policies, programs, and progress of the work of the foreign mission boards; and, Second, the contrasts in the scope of courses offered by the curricula of the theological seminaries of the more than one hundred different denominational churches in North America.

The paper represents a pragmatic approach to the question of the adequacy of the preparation given to missionaries and native pastors. It attempts to measure this preparation in the light of the present condition of the Younger Churches and to suggest the kind of help which they will require and the demands which the post-war age will place upon their leaders.

—J. M. D.

THE PREPARATION OF MISSIONARIES FOR WORK IN THE POST-WAR ERA

IN WHAT sense will the post-war period be a new age? What old factors will be left to reckon with? What new factors will appear? The whole fabric of life—politics, economics, and the social order—is being shaken to its foundations. Much of it is being altered and some of it is being destroyed. However, it is a fallacy to expect that missions will start in the post-war age with a clean slate. As long as sin and selfishness remain in the world, the heart of the missionary's task—to make known the redemptive power of God through Christ—is unchanged, but the scope of the Christian movement, the areas of responsibility of the church, and the methods and techniques with which the missionary must work are all subject to change. The war is having a profound effect in these spheres, and in many areas it has set a new base line from which to reconstruct the Christian Movement.

The missionary in the post-war era will be in the position of the mining engineer in Peru or the Belgian Congo who is confronted with different geologic and ore conditions from those of his homeland. The composition of the pure copper metal is the same in all parts of the world but the processes of mining, concentrating, and separating it from the ore are different. The formulas and methods used in Arizona or in the Lake Superior region do not always produce the desired results in the Andes or in central Africa.

For several years the Cerro de Pasco Corporation of Peru mined a mountain of low grade ore from which they could not extract a paying percentage of copper. The copper was present in enormous quantities but it was so mixed with other metals that it defied the usual processes of separation and flotation. It was decided to let these huge stocks of ore stand while some of the best mineral analysts of North America worked in the company laboratories seeking the needed formula for separation. For ten years they studied and experimented. In the eleventh year the secret was discovered and the copper was separated in highly paying proportions.

In the post-war age missions will face a similar problem: The precious metal will be present but will be found in combination with elements which may baffle the old methods. Old problems in intensified forms will be present with the new. Such elements as Communism, Nationalism, antagonism to the entrance of missionaries, the discounting of Western culture and Western leadership, newly found abilities and self-reliance, a disorganized national economy, a disrupted social order, famine, disease, malnutrition and poverty. Bearing these factors

in mind, the missionary should go to his work equipped with techniques and skills and with insights into the culture and social, economic, and political conditions of the mission lands that will bring results which the old preparation and methods alone could not produce.

OLD FACTORS IN THE POST-WAR MISSION FIELD

First, the *land* is a foundation upon which we can count with certainty to rebuild the church. The land in a great majority of fields is a dominating factor. It forms the economic, social, and cultural base of three-fourths of the people of the non-Christian world. This is a factor which war cannot change. Whatever destruction war has brought to cities and their institutions, the productive power of the earth will continue to nourish mankind and heal the wounds wrought by war.

By and large the missionary movement has not sufficiently recognized the significance of the land and it is not equipping its missionaries and through them the native leadership for effectively dealing with a land-based church. The reasons for this are not hard to find. The mission-sending nations have a city-centered civilization with a city-centered church and theological seminary, people of urban interests, points of view and values. The theological seminary is not oriented or organized in a manner to produce effective rural church workers. This trend is directly reflected in the foreign missionary movement.

The importance to the national life of the great cities of the non-Christian world cannot be ignored but the city must be kept in perspective, i.e., it has been created to serve the widely scattered peoples of the nation. The cities are glorified market towns, administrative centers, cultural and recreational areas, shipping points, banking and manufacturing centers. The cities will continue to lead the life of the nation but they have been created by the needs of the rural areas; they could not exist without these areas; they are built up and are constantly replenished by the great rural populations which are the reservoirs from which their strength is drawn.

The foreign missionary enterprise requires not a bolstering up and tinkering to make it more rural in character but rather a new examination of its foundations, its sources of power, the pattern of national life, the forces which have made the people what they are, and which, to a very large extent, they will continue to be; and, further, the foreign mission enterprise requires a redrawing of its blue prints in the light of such an examination. Mission leaders need to ponder the meaning of the fact that the norm of these vast populations is a *rural norm*, not an urban norm. The cultures of the great non-Christian peoples in Asia, Africa, South America and the islands of the Pacific have been shaped in a rural mould.

The missionary church in nearly every one of the fifteen mission

fields studied by the Department is struggling against the tides which, throughout the world, are running cityward from the country areas. The church is learning at high cost that a city-based movement and a city-trained ministry can only with greatest difficulty spread countryward. The city-trained pastor like the city-trained doctor, lawyer, and official finds the economic and social traffic lights to the country set against him. The result in not a few countries is a stalemated Christian movement, an inadequately led rural church, and to a large extent an unoccupied rural field. The church is halted at the threshold of the great rural areas because it has not devised the tools or the methods which are suited to the task of creating an indigenous rural church.

In field after field the Seventh Day Adventist Church, by orienting its education and training in the rural areas, by concentrating this training upon the children of its own constituency, and by the use of sound business methods, has been growing faster than any other mission church and this largely because it has worked *with* and not *against* the tides of human life which flow from country to city. Missions need the boldness and imagination of a Henry Kaiser who has revolutionized the ship-building industry by building his ships "up-side down" and by making them in sections in scattered plants to be later reassembled into the completed ship.

No missionary candidate should be commissioned to a land which is predominantly rural in character without having had an introductory course in rural life. This should include rural economics, rural sociology, rural psychology, the rural family and community, and an appreciation of the significance of the Divine processes that are unfolded in the majestic rhythm of agriculture. In such lands a knowledge of rural life is essential in every branch of missionary activity—preaching, education, medicine, literary work, translation, field supervision, Bible-worker training, evangelism and the training of pastors in the theological seminary.

Second, New Emphasis upon the Urban Church—The strong emphasis put upon the rural field of missions in the last decade has to some extent shifted attention from the urban church. A vital and steadily growing city church will continue to be basic to the future of the Christian movement. The city church has several advantages not enjoyed by the rural church. These should be recognized and built upon:

- a) Contact with Christian institutions,
- b) Contact with other churches, pastors, and leaders,
- c) A comparatively strong pastoral leadership,
- d) A middle class constituency,
- e) Help of the missionary body,
- f) A comparatively strong financial basis.

Needs of City Church

- a) A program for enlisting and training its lay members in Christian service,
- b) A program for attracting and enlisting in service the many students and graduates of higher institutions who permanently settle in the city.
- c) A message and a program for winning men of affairs in the life of the city,
- d) A message and a program to the depressed classes of the city,
- e) Extension to and contact with the rural church field,
- f) The Comprehensive Parish Program,
- g) Emphasis upon Home and Family Life,
- h) Organization of church finance and business management including techniques and methods of self-support,
- i) The use of research and survey techniques.

The missionary and the native pastor should be trained to deal effectively with these problems and to use these techniques.

The struggle for livelihood and for economic security is a *third* factor which will carry over from the pre-war to the post-war age. In many lands the war will have thrown this age-old factor into a new and terrible relief. One of the first and inescapable demands that will be made upon the church will be to counsel and assist in the struggle for livelihood. The missionary, whether going abroad for the first time or returning to the foreign field, will be severely handicapped in the post-war era if he is indifferent to this factor or is unequipped to help the people in their efforts to win economic security.

The Home and Family form the *fourth* of the old foundations and though profoundly shaken will remain. The church must rebuild upon the home and family and deal intelligently with them in the post-war age. The family has been undergoing far-reaching changes in all areas affected by the war and will be in peculiar need of rehabilitation and stabilization. The church must be aware of these changes and be prepared as never before in the history of missions to deal constructively with the family as the base of the new Christian order. Dr. T. C. Chao¹ of Yenching University pointed out in the second year of the Sino-Japanese War the far-reaching and revolutionary effects which the breaking up of millions of homes will have upon the future social order. Since then, the breaking up of home and family life in China has continued for six years.

A *fifth* requirement of the post-war age upon the missionary will be an understanding of and some practical training in the problems of *public health, nutrition, and sanitation* of the rehabilitated com-

¹ "The Future of the Church in Social and Economic Thought and Action," by T. C. Chao, 1938.

munity. The war is leaving a terrible entail in famine and disease, under-nourishment, and lowered vitality. The effects of this will appear for decades throughout the whole nation. The church in its training of native leaders must be prepared to take some responsibility for furthering individual and community health in the reconstruction era.

Sixth, the helplessness caused by *illiteracy* is a major handicap to progress which the post-war missionary will meet. The Bible and all other literature are closed to the man who cannot read nor can an illiterate function efficiently as a member of organized society. Without the ability to read the newspapers, price bulletins, bus and railway tariffs, bills for professional services, lawyer's and ecclesiastical fees, civil taxes, police and court rulings, a man is in constant danger of being cheated and over-charged. In India an illiterate peasant told how he had lost his farm because he had put his mark upon a bill of sale which had been represented to him as a rental contract. Classes for teaching the illiterates of the community to read and write will be one of the simplest and most far-reaching Christian services that the post-war mission church can render.

Seventh. An inescapable task of the missionary will be to help the national church, its leaders, and its institutions to accept *the principle of self-support* and to be prepared to demonstrate the ways and means of attaining it. Difficult under any circumstances, this discipline and practice will be made doubly hard by the economic dislocations caused by the war and the necessity of extending large financial aid during the initial period of special crisis. The war, however, has prepared the way for a new era of church independence in at least two respects: It has proved to congregations long accustomed to foreign subsidies the possibility of self-help. It also forms a base line from which new standards of economy in church construction and management and new concepts of member responsibility can be demonstrated. Before going to the post-war field the missionary will need preparation in church finance and business management, in the principles of stewardship and in the proved techniques and methods which have been used by some of the enterprising younger churches of various lands to reach a self-supporting position.

NEW FACTORS IN THE POST-WAR MISSION FIELD

Among the new factors in the post-war mission field with which the missionary must deal and for which he should prepare are:

THE POLITICAL UNREST AND UNCERTAINTY PENDING POST-WAR SETTLEMENT

These will be both national and international in scope and in their effect on the program of missions. The war has let loose tremendous

forces of nationalism, consciousness of power, aspirations for freedom from foreign domination and imperialism including foreign leadership. The philosophy and practice of missions will certainly be involved in the composing of these momentous issues. There are few mission fields in which the status and role of the missionary in the control of institutions, policies, and funds will not be challenged as was the case in Japan even before Pearl Harbor. The era will require an ability on the part of the missionary to fit into new patterns of racial, international, and organizational relationships.

The political destinies of India, China, and Japan—not to mention the smaller nations and the colonial peoples—are awaiting the unpredictable outcome of world issues. The outcome of such issues as the effect upon Asiatics of Russia's astonishing and meteoric success, the struggle of India for freedom, and the disposition of the pre-war European colonies in Asia, Africa, and the islands of the Pacific, will be of profound concern to Christian missions. The missionary has a new incentive to be conversant with and sensitive to the progress of national and international developments.

ECONOMIC DISLOCATIONS

The effects of the material destruction and economic dislocation caused by the war will be felt by the Christian movement long after the close of hostilities. Not only will schools, hospitals, and churches be damaged or destroyed but the homes and the means of livelihood of great multitudes in the areas occupied and fought over by the contending armies will have disappeared. An Oriental often is more resourceful than an Occidental in using the materials at hand for rebuilding, and in regaining quickly his footing after disaster. However, the missionary with some practical knowledge of the principles and methods of economic stabilization can help the people to higher standards of living. This will continue to be true of the long future of the rehabilitated community no less than of the period of reconstruction. A practical knowledge of handicrafts, cottage industries, poultry and small livestock culture, wood-working and building, and an acquaintance with producer, consumer, and credit cooperatives are all lines in which the missionary could help to stabilize the community.

SOCIAL DISINTEGRATION

The missionary will be confronted with communities in which families will have been scattered and broken, populations will have dwindled and changed, old centers of community life and sanctions of community conduct will have disappeared or be greatly weakened. Such conditions will exist not only in lands actually ravaged by battle and by enemy occupation, but in vast areas of Africa, India and South-east Asia—as yet untouched by actual conflict. The enlistment of hun-

dreds of thousands of men in military service and labor battalions and the enrollment of other armies of young people, both men and women, in war industries have broken up countless homes and have introduced great populations to a culture-shattering process that will have a lasting effect upon the social order.

A missionary from Thailand names as a major responsibility of the post-war Christian movement the readjustment to normal life of thousands of young people who have been caught in the maelstrom of war. The church under such circumstances has the opportunity of playing a new role as a Christian service center. A church which develops a program of comprehensive service, ministering to many sides of community needs can in time interpret the basic meaning of Christianity to a degree that under the usual church program would be impossible. Such a parish program requires trained leadership in the missionary and in the pastor who is associated with him.

COOPERATION WITH GOVERNMENT RELIEF PROGRAMS

The Christian Church in the reconstruction era will find new official agencies for helping the people which will compete for the attention of the public. Such agencies as UNRRA (United Nations Relief and Rehabilitation Administration) will have resources of personnel and funds utterly beyond anything that the church or the mission will command. The missionary and pastor must look upon such government activities for public welfare not as rival programs, but as allied efforts in ministering to human needs. The churches should offer their facilities for public service, and the pastor and church officers should cooperate to the full extent of their abilities and identify the Church of Christ with every serious effort at human uplift and the relief of suffering. If the church stands aloof from official rehabilitation programs it runs the risk of being "by-passed" and isolated at a time when the community is in deepest need of Christian sympathy and help.

NEW INITIATIVE AND LEADERSHIP RESOURCES AMONG NATIONALS

There is the elusive factor of the new native initiatives, leadership, self-expression, and self-help which the war has developed on many mission fields. Unexpected capacities for leadership have been revealed, individuals and churches have risen to surprising heights of self-sacrifice and achievement; they have discovered hidden powers in themselves for which the war is responsible. The missionary will face unprecedented situations; he must learn to breathe a new atmosphere and with the national church leaders, he must be prepared to understand the extreme delicacy of the issues involved and the significance of the judgments they will form and the decisions they will be called upon to make.

They must make, for example, the vital decision as to whether or

not to rebuild the disorganized Christian movement upon the old patterns, or to draw new blue prints for the new era. In many places, the war will have provided the opportunity to build anew from the ground up, not only in brick and mortar, but in policies, location, organization and leadership and in the sources of the support of the movement. These issues will be complicated by the expectation on the part of the sending as well as the younger churches that large sums of western money must be used to put the native church as quickly as possible again upon its feet. The peril of destroying much of the new national initiative and hard-gained ground toward self-support will be matched by the danger of declining the initial help that may be needed by the church for securing a new foothold on the path toward independence. The missionary will have to deal with a generation of older pastors and Christians who have been trained in the school of mission subsidies and he himself may find it difficult to think and plan in other terms than those in vogue in pre-war days. This dilemma makes imperative for the missionary and native leader the study of the principles and practices of stewardship and the methods of church finance and business management already mentioned. No worker should go to the post-war mission field without equipping himself for meeting these problems.

NEW PATTERNS FOR THE POST-WAR AGE

The demands of the post-war age for new and experimental types of mission activity are so numerous that we will attempt to deal only with a few in this paper:

1. *The Coordination and Uniting of Mission Programs*—The war has laid the responsibility upon national and missionary leaders in many lands to face the question of replanning the occupation of rural areas and cities on the basis of coordinated and united work. The war will have cleared the way for a new approach to this problem. For many competing and often antagonistic denominational churches each to struggle to rebuild in the same place may set back the progress of the Christian movement for generations. There may well be an interim period between the close of hostilities and the final decisions as to reconstruction in which a "moratorium" on building is declared by mutual agreement of the Christian bodies concerned pending a joint survey of the areas in question. These "interregnum" years will be a priceless opportunity for preparing not only the missionary and the native church but the mission board and the home church to face this problem.

To mission boards which have laboriously built up local churches this argument may seem "a counsel of perfection" or crass unrealism. However, the stake of the Christian Church in a nation like China is greater than that of perpetuating sectarianism. The pattern of a united

Church of Christ or of one divided into a bewildering multitude of denominational churches may be determined for a hundred years by the decisions of the post-war period.

2. *The Anthropological Approach*—An introduction to anthropology would give the missionary for the new age an invaluable understanding and appreciation of the people to whom he goes. By this we do not mean physical anthropology with its emphasis on bone measurements and bodily characteristics, but social anthropology which, with its techniques of observation, analysis, and evaluation of the social and psychological inheritance and folkways, introduces the student to the manner of life, family structure, livelihood, values, motivations, superstitions and ideology of a people. In short, that branch of knowledge which provides answers to the questions: Why does this man think and act as he does and why do people turn away from the Christian message and the Church? Social anthropology also guides in the task of integrating the Christian culture with the permanent values of the old way of life.

The missionary should be able to look upon the social and cultural environment as a storehouse of the treasures that a race has amassed in its struggle toward self-fulfillment. In this intricate pattern of life, God has spoken and has built. If the church in the foreign land is to endure, the missionary must face these life patterns reverently and try to discover those foundation stones in the *mores* of the people that have made them Asiatic or African rather than Anglo-Saxon and European and to build these things into the structure the cornerstone of which is Christ. The slow progress of the church in many places, in part, has been due to the inability of Christ's representatives to distinguish granite from rubble or to appreciate the suitability of letting the old framework assist in carrying the new structure.

3. *Research and the Missionary*—The post-war decades not only will be an era of reconstruction and of resumption of old activities; they will also be an era of exploration and of blazing new trails. The missionary must be able to assess the principal factors in the rapidly changing scene about him. He must be able to relate the many-sided aspects of the Christian movement to these factors and to experiment in new fields of Christian service. For this, he will need a knowledge of practical research and survey techniques and the measurement and evaluation of economic and social data and phenomena.

Facility in social measurement and evaluation would widen and deepen the understanding by the missionary of his task. The mission boards have among their personnel many potential discoverers and trail-blazers, and others who, upon their own initiation, have gathered a store of accurate data related to their fields. Such returned missionaries as well as new candidates for service should be encouraged, given facilities for preparation before going abroad and an opportunity after

reaching the field to carry on survey and research as a part of the total task of the mission. A central bureau in the mission field to coordinate, counsel, and make widely available the results of such studies would be invaluable.

4. *The Comprehensive Parish Program*—The war's close will offer an unique opportunity to the church to demonstrate that Christianity is not only another cult, but is a faith which is concerned with the whole of life, viz., better health, cleaner homes, villages and cities, happier families, sturdier children, better crops and stock, less malaria and parasites, pure water, more energizing food, literacy, recreation and education. These things are all included in the Glad Tidings which Christ gives to mankind and are inescapable aspects of the work of building the Kingdom of Heaven on earth. The comprehensive parish program provides a task of Christian service for every member of a church. It demonstrates that religion consists of more than preaching and more than weekly church attendance; that worship has to do with "the daily round, the common task," and with the simplest duties and basic human relationships. There is a contradiction between Christ's concern for giving more abundant life to men and a Christian Church that is indifferent to the conditions of its environment. The missionary must strive to orient himself upon this pattern and be prepared in some of the skills which it demands.

5. *The Approach to Intellectuals*—There is danger in many mission fields that the cultured and influential leaders of the community will be ignored, avoided, or repelled by the Christian movement. Among the reasons for this are:

- The identification of leading city families with the religious and traditional institutions of their lands;

- The nationalism and pride of these people and the social and civic ties which hold them to the old order;

- The lowly status and character of the Christian group, its foreign and unattractive church equipment, and the frequent lack of social and cultural standards and intellectual power of its pastor;

- The lack of preparation of many pastors and some missionaries for meeting and influencing people of the upper classes;

- The absorption of the missionary in the nurture and problems of the church constituency;

- The identification of the Christian Movement in the minds of upper class people with foreign economic and cultural penetration.

The desire of some high caste Hindus to know missionaries was expressed in 1938 by an influential member of the Legislative Council of the Punjab: "We upper class Hindus are sometimes wistful at the way the British and American missionaries ignore us and devote themselves entirely to the low caste people. We almost never meet a mis-

sionary. I have known only two in my whole life and one of them, C. F. Andrews, seemed to me to be the incarnation of Christ himself. I wish you would tell your missionary friends that we want to know them better and wish to learn for ourselves what they have come to give to India."

Another type of intellectual is the modern, highly educated man who has no religious faith or connection and prides himself upon his "emancipation from all superstition—including religion." This type is exceedingly numerous in Latin American lands and is a growing class in Asia.

Still another problem for the Younger Church is the man who has been educated in a mission institution in which he identified himself with the church, but on reaching prominence in government or secular affairs, he has severed his connection with the Christian movement. There are thousands of such men in all the larger mission fields. A case in point was the director of the statistical section of the Ministry of Economics and Commerce at Nanking. During an interview in 1937, he said: "I used to be an active member of a Christian Church, but for many years the saving of my country has been my religion. To this I am giving my life—sixteen hours a day, seven days a week. I have neither the time nor the interest to attend a Church which has no social or economic program for bettering its surroundings nor do I care to listen to a minister who has little understanding of the political, economic, and social ills of which my country is desperately sick."

Related to the foregoing is the problem of *Youth and the Church*. An unmeasured resource of the Christian movement in every field lies in the powers of devotion and self-sacrifice and the response to heroic, venturesome and ideological causes which are latent in the young people of the community. This reservoir of power has been effectively drawn upon by some of the Younger Churches. However, the pastors of eighty per cent of the several thousand churches studied by the Department have stated that the difficulty of holding their young people was a major problem.

The source of the problem is deeper than the frequently negative policy of Protestant Church discipline toward the recreational and social life of youth and the failure to provide adequate substitutes for banned youth activities within the program of the church. The Protestant Church suffers in mission fields in comparison with more radical movements and ideologies because it does not have concrete programs of action and service which call for the uttermost in sacrifice from its young members. In nations like China and India which are struggling with colossal issues such as national freedom, illiteracy, poverty, undernourishment and land serfdom, unless the Christian Church offers a program of action as well as of preaching and teaching which will

challenge youth, youth will follow whoever will challenge them to definite lines of service.

6. *The Controlling Position of Home and Family Life*—The influence of the home and family life of many non-Christian peoples, such as the Bantu of Africa and the Indians of the high Andes, is so powerful and functions in such deeply grooved patterns that it neutralizes the influence of the mission or government school upon the children. In such societies education or preaching alone, without the rehabilitation of the home and family, is seriously handicapped.

Something of the patience and insight of the English anthropologist, Dr. Audrey I. Richards, in her study of the women of the Babemba villages of Northern Rhodesia, is needed by the missionary. In her book, "Hunger and Work in a Savage Tribe,"² Dr. Richards relates how day after day she sat on the ground in the circle of African village women listening to their talk and banter as they pounded mealies, prepared food and clothing and gossiped together. Occasionally she asked a question. At the end of three months, Dr. Richards had grasped many of the details and problems of the Babemba woman's world, including her values, needs, and interests. If such painstaking procedure is justified in the interests of science, should not an equally thorough effort to understand the basic problems of the home and family be made by those who are trying to bring a new way of life and a new faith to these people?

7. *Visual Adult Education*—The post-war missionary will find the still or motion picture a powerful means for portraying to the adults of non-Christian communities the meaning and values of the world to which their children are being introduced in mission schools. The relation to native tribal life of the mission program in school, church, agriculture, hospital, child care and diet can all be vividly shown in pictures. The life history of a child educated by the mission from the time he leaves the parental hut until, ten or fifteen years later, he returns to his village as teacher, pastor, or doctor can be presented in a motion picture story of intense interest. However, such pictures to be effective must be laid in native surroundings with native actors and scenes and must deal with simple native interests. It is useless to show pictures of how American mothers care for their babies or of harvesting or dairying scenes on a modern farm. The experience of the Bantu Educational Cinema experiment as recorded in the book, "The African and the Cinema,"³ would be most helpful in this connection.

A picture program of this nature can help to bridge the chasm which is created between the mission-educated child and his home community. The educated youth in large areas of Africa and in the Andean regions of South America are, by reason of their changed way

² George Routledge and Sons, Ltd., London, 1932.

³ The Edinburgh House Press, London, 1937.

of life, permanently separated from their homes to the irreparable loss of these communities.

8. *Literature Production*—Paralleling the world-wide demand for literacy service which the post-war age will offer, there will be the call for books and reading material of every description to conserve the results of literacy campaigns. Here is a comparatively new pattern of service awaiting the missionary. In Jamaica, there are thousands of young boys and girls who have learned to read in classes of the first standard who, on leaving school, have lapsed into illiteracy. They received no encouragement from their illiterate parents, they had no money to buy books or papers and even if they had had the money, reading matter suited to their needs did not exist in Jamaica.

The notable results of the work of the International Committee on Christian Literature for Africa, under Margaret Wrong's leadership, is a guide to the possibilities and methods of creating literature in other fields.

9. *Rehabilitation of War Devastated Areas*—For missionaries who are to go to war devastated areas the question arises: What lines of preparation will be required? In this connection the training being given by the School of Military Government at the University of Virginia, Charlottesville, is suggestive. In addition to courses upon the history, topography, climate, language, racial psychology, social structure, problems of livelihood and economic environment of the countries to which they may be appointed, the officer-students are assigned projects upon which they must write dissertations. These include such questions as: If you were placed in charge of the rehabilitation of a Chinese or Japanese city that had been under siege by the Allied forces, which of the following needs would you consider required first attention and in what order would you list their importance: Sanitation, food, clothing, water supply, fuel, shelter, medical supplies and hospital facilities, policing, transportation and lighting? State the reasons for the order of importance which you have indicated. What local or regional conditions would have a bearing upon your approach to the meeting of these situations? How would you go to work to handle the problem of sanitation, water, temporary shelter, etc., etc.? To what extent and in what ways would you propose to use local labor, policy, city officials, etc., as contrasted with manning such services with allied military personnel? On what principles would you organize the distribution of relief funds, food, clothing, etc.?

The missionary who goes to war devastated areas should be conversant with the problems and methods both of the military official and the UNRRA in order that, as opportunity arises, he may be able to counsel intelligently with and assist the short-term administrator and correlate the mission's longer-term rehabilitation activities with the official programs.

10. *The Christian Church and Practical Affairs*—In the wider strategy which the post-war era will demand of missions, the strengthening and stabilizing of the Christian movement through the development of its own leadership in practical affairs must take a prominent place. If there are to arise indigenous church bodies in the non-Christian lands which are to be more than just foster children of the Western church, we must "raise our sights" and look beyond the gathering of great groups of the needy and depressed classes into congregations. We must plan for the development of these economically and socially weak Christians into a progressive, independent movement capable of planning, leading, and financing its own institutions. This cannot be done by raising professional leaders alone, i.e., ministers, professors, doctors and writers. Business and commercial men and men who can lead in public affairs are needed by the younger church no less than by the church of the West.

Missions should not enter their second hundred years in India without looking this situation squarely in the face and taking steps toward meeting it. Over and above the turning out of cabinet makers, bricklayers, blacksmiths and machinists missions, in their industrial schools, must concern themselves with preparing their promising pupils as master carpenters and masons, contractors and builders, designers, architects and draughtsmen. The mission must provide expert leadership and revolving funds to assist its graduates in assuming responsibility for taking contracts, in figuring costs and for providing the initial capital needed for getting started.

A large mission center in India whose industrial school had passed its centenary in 1938 had never produced a graduate capable of erecting one of the mission's many large school, residence, and hospital buildings. These contracts had all been given to Hindu or Roman Catholic contractors and builders.

There are various commercial and industrial markets peculiar to India which, if organized, would serve to rehabilitate the great low caste group of leather workers, provided competent leadership and sufficient capital were available. The collecting and tanning of low grade animal hides is a field which is the caste prerogative of at least 20,000,000 outcaste Indians. The marketing of this commodity is largely in the hands of Mohammedan and Chinese middlemen and brokers. There is a vast demand in India for cheap sandals made of this product.

The bones of millions of cattle which the Hindu will not touch have for decades been gathered by German and Scotch firms and exported to Europe there to be processed into fertilizer and shipped back to India for sale to the Indian farmer. Rarely does the missionary or native pastor have the instinct for seeing or the training to organize these unused commercial opportunities about him. Moreover, the

development of such business ventures usually has been outside the scope of the missionary movement. Here is a practical aspect of foreign missions which would appeal to the business men of the mission-sending churches and an aspect in which their leadership and experience might be utilized for the strengthening of the Younger Churches.

MISSIONARY TRAINING RESOURCES IN NORTH AMERICA

1. *The Theological Seminary*—What preparation are theological seminaries offering to the candidate for missionary service? The seminaries are predominantly concerned with the sources, history, and content of the message of Christianity and with the method of its presentation as contrasted to the adaptation of the message to the environmental conditions under which it is received, appropriated, and takes root and the preparation of the pastor to deal with these conditions.

Three years ago, Professor Ralph A. Felton of Drew Theological Seminary made an analysis of the courses of study offered by forty-three theological seminaries in the United States in which he secured information from 304 graduates in active pastoral work. These included a majority of America's oldest and foremost institutions. The answers to the questionnaire revealed an almost unanimous desire for more courses in the field of the rural church. Our main interest in this analysis is in the inadequacy which it reveals of courses which would help the students to meet the environmental problems of his parish—whether rural or urban.

Professor Felton's analysis of the curricula of the forty-three seminaries shows that the average seminary devoted three times as many hours to the teaching of Aramaic and Syriac as to the study of the family. As much time was devoted to Egyptian Hieroglyphics and Ethiopic as to the health factor in church work. A knowledge of archaeology was considered equally vital to the young pastor as training in the business management, organization, and financing of his church. It is startling to find that out of the total of 246.09 course hours per week offered by the average seminary only 2.51 hours were given to the highly specialized field of the rural church,—a field which includes one-half of our churches.

The question arises: What, if anything, can be done to induce the seminaries to broaden the scope of their training to include subjects that will better prepare prospective missionaries for their task? This question was put to several men who are well informed upon theological education in North America. One man replied that it was not the job of the theological seminary to do this. Another that the chairs of the seminaries are endowed in perpetuity and that the system is crystallized. Another passed the responsibility back to the mission boards. Yet another relegated it to supplementary training in other institutions. The last man questioned said: "I have tried for twenty

years with very little success to get new courses into our seminary. We may have to 'by-pass' the seminaries as Admiral Nimitz by-passes a fortified island in the southwest Pacific and set up our own type of institution which will do the job as it ought to be done." He explained that this course would be particularly useful in dealing with the "replica" seminaries on the mission field.

2. *Schools of Missions*—The school of missions has appeared as a practical and timely effort to supply the need for specialized missionary training. The Kennedy School of Missions at Hartford, The Canadian School of Missions at Toronto, and the Scarritt College for Christian Workers at Nashville are excellently organized institutions which represent different principles of education. *The Kennedy School of Missions* is self-contained and supplies its training within the three associated Hartford schools. It probably offers the widest range of courses for missionary preparation of any institution in North America: Studies in the rural church, ethnology, anthropology, linguistics, phonetics, and the philosophies and cultures of China, India, the Moslem lands and Africa are given special attention. Courses in sixteen foreign languages are provided in the Department of Linguistics. One noticeable omission in the curriculum of this school is the subject of stabilizing the mission church in its social and economic environment through the use of its local resources.

In the *Canadian School of Missions* courses of general and specific aspects of missions are provided. These include such basic subjects as missionary theory and practice, history of missions, primitive religion, culture contacts, group studies of the non-Christian faiths, phonetics, etc. The School also provides each year a variety of courses as determined by the changing personnel and by contemporary conditions. The relations that have been developed with the University of Toronto and other institutions and organizations are such that virtually every subject for equipping a missionary may be studied under first-class academic leadership and at very low cost. However, no provision is made by this school for courses in the stabilizing of the mission church in its environment. The school is a cooperative undertaking of the Mission Boards of the Canadian Churches. It is a rallying point and a devotional and fellowship center for candidates, prospective and returned missionaries, and officers and members of the Boards.

Scarritt College for Christian Workers offers yet a different pattern of high-grade missionary preparation with a wide and practical group of courses which are worthy of careful consideration. It is in close contact with the needs and realities of the rural church and offers notable facilities to its students for field work.

3. *The Bible Institutes*—This type of institution is widely used by the so-called faith and independent missionary societies for preparing their candidates. The Bible institute has come forward rapidly with the

phenomenal growth of this group and is responsible for the training of a very large number of missionaries. These institutions do not offer courses related to the stabilizing of the mission-founded churches in the economic and social environment.

4. *Supplementary Training for Specialized Preparation.*

(a) *Agricultural Colleges*—The introductory courses in rural life which have been provided for missionaries at Cornell University and at the State Agricultural Colleges of Iowa and Oregon represent the most notable forward step in the supplementary preparation of the missionary which has been taken in the last twenty years. For this development, the foreign missionary movement will always be under a debt to the Agricultural Missions Foundation and to the vision and energy of its Director, John H. Reisner. There were fifty missionaries enrolled in the special rural courses offered by the Cornell Agricultural College at Ithaca in the autumn of 1944.

(b) *The Merrill-Palmer School* at Detroit is probably the best equipped center in this country for workers who desire training in the wide range of problems related to the home and family life. It offers special facilities to missionaries for either short or long term preparation in these subjects.

(c) *The Summer Institute of Linguistics*, Bacone College, Muskogee, Oklahoma, which is sponsored by the Wycliffe Bible Translator's Inc., has for several years offered high grade instruction to missionaries who are preparing for service among aboriginal and primitive races. The Institute specializes in the techniques and methods necessary to reduce languages to writing and to translate the Bible into these languages. Its instruction in phonetics is particularly valuable.

(d) *Training for Post-War Rehabilitation Abroad—The Pacific School of Religion* at Berkeley in September, 1943 opened a department for short-term preparation of Christian workers for service in the rehabilitation of the disorganized social and economic life of the peoples of Asia and Europe. Its courses include regional studies, the organization and administration of field work, skills and techniques, personal rehabilitation, faith for living, languages and international relations. Twenty-eight students were enrolled at the opening of the autumn semester in 1943 a majority of whom were seminary graduates or ministers with experience in pastoral work. Many of the technical courses of the curriculum are offered by the University of California by special arrangement with the Pacific School of Religion. The courses are organized in six sections, each of two months' duration.

(e) *A Course in the Rudiments of Medicine for Non-Medical Missionaries*—This course of supplementary training was opened in New York in October, 1944 under the auspices of The Christian Medical Council for Overseas Work. The purpose of the course is to provide training in hygiene, household and community health meas-

ures, first aid and the rudiments of preventive and curative medicine and minor surgery, which may be put into practice by non-medical missionaries in tropical and sub-tropical areas where competent medical aid is not readily available. Its aim is to enable missionaries to conserve their own health, prevent the spread of disease in the communities where they live and work, and to render intelligent and effective service to those who are sick. A total of seventy-two seminar hours are offered, meeting once a week, from October 6, 1944 to June 15, 1945, under the leadership of the medical members of the Christian Medical Council. Twenty-one missionaries were enrolled in the autumn semester.

(f) *Rural Missions Workshop*—The Rural Missions Workshop, held for the first time in the summer of 1944 at Swannanoa, North Carolina, under the auspices of the Agricultural Missions Foundation, was a valuable experiment in a new type of supplementary missionary training. It provided lectures, round-table discussion, visitation of rural church projects and provision for reading and study upon a wide list of subjects related to the rural mission field. The Workshop continued for four weeks and was attended by eighty missionaries and missionary candidates under appointment, representing fifteen different mission boards.

THE LENGTHENED SHADOW OF THE AMERICAN SEMINARY ON THE MISSION FIELD

The training of the missionary candidates of the North American mission boards is very largely in the hands of the theological seminaries. In this sense the seminaries of America are determining the shape of the church on the mission field. The American seminary, too, is responsible in large measure for the type of native pastor and for the kind of church he develops, for the native pastor is usually the product of a "replica" of the North American seminary. If there is a lag between the needs of pastoral training in present day America and the courses of study offered in our home seminaries, a similar lag is reflected, often in an aggravated form, in the mission institution abroad. In not a few mission fields a tragic result is that the pastors are unprepared to deal with the environmental and practical aspects of the life of their churches. In eighteen of the theological seminaries of twelve mission fields which we have visited in the last four years, only three seminaries were providing courses related to the training of their students to meet the overwhelming social and economic problems of the churches. Most of the schools were duplicating faithfully the principal courses offered by their denominational seminaries in the homeland, but through limitations in leadership, funds, and vision had not provided the special courses which in recent years many of

the home seminaries have begun to add to the conventional theological curricula.

In 1941, the Department made a study of the mission churches in a land in which eighty per cent of the people live in rural areas and where the bulk of the population, including a majority of evangelical church members, is existing under almost incredible conditions of ill-health, under-nourishment, poverty, debt and illiteracy. The president of a union theological institution replied to a question as to the possibility of supplementing the courses of study with subjects directly related to the environmental needs of the people: "I consider that a man who completes the regular three-year course in this school is equipped to deal with any problem which he will meet in his parish whether rural or urban." This institution did not offer a single hour of instruction on the social and economic aspects of the life of the rural or urban peoples of the country.

THE MISSIONARY AND THE NATIVE PASTOR

It is not only the North American institution which casts its shadow upon foreign mission fields. Similarly the native worker and pastor tend to reflect the stature of the missionary with whom they work and by whom they are trained. The vision of the native leader often is bounded by the horizons of the missionary. The missionary's interests and his estimate of the task of the church are reflected in those of his native associate. The weight of influence on some fields of older missionaries who have long been out of touch with the widening vision and practice of the home church makes it difficult for the young recruit to follow the new emphases and programs to which he is devoted. There is also the tendency for the national pastor to be content to work on traditional lines and to look with some suspicion upon proposals to change the accustomed pattern. Here is a vicious circle which missions in the post-war age must find the means to break. The preparation of the new and the returning missionary can contribute greatly to this end. The missionary in the post-war age must be a person who not only sees new opportunities and methods for the church, but also is trained in the techniques of implementing and demonstrating them for his associates.

THE MISSION BOARDS AND POST-WAR PREPARATION

During the last two or three years there has been an imposing amount of conference and study on the problems of post-war missions. In the nature of the case there has as yet been little action in implementing the many pronouncements which have emerged. There are three or four immediate steps that boards can take individually and unitedly to transfer the problem of training workers for the post-war program from the realm of discussion to that of action:

1. Center attention upon those conditions with which the missionary enterprise with certainty will have to deal in the decade following the close of hostilities.
2. Upon these conditions as a base, determine the type of abilities and training the missionary, who must deal with them, will require.
3. Measure the present training facilities of our institutions by the yardstick of the preparation required for the specific field conditions to be dealt with.
4. If existing facilities are inadequate, create supplementary instruments of missionary preparation to meet the new demand.

This is a practical procedure, so plain and businesslike, that it is used by every large secular project which is dealing with the international scene, i.e., orientation courses for embassy language officers, schools for commercial attaches, and the training courses provided by the Standard Oil Company for its employees. Why should world missions use any less modern, practical, and adequate instruments and methods?

Why cannot the great mission boards, which annually send hundreds of missionaries to their fields, unite upon a course of supplementary missionary training for the post-war age which would provide for the specialized studies required? Would this not obviate the waste of time involved in "shopping about" and the often inadequate preparation which the missionary carries to his field? Such a plan for supplementary studies could provide for several centers giving access to different parts of the Continent—northeastern seaboard, the South, Canada, the Middle West, the Far West. There would be obvious advantages in centering upon institutions already engaged in the specific training of missionaries, provided such institutions were able to reconstruct their curricula in the measure required.

This paper does not discount a theological training for missionaries; on the contrary, it assumes that a thorough theological training is basic. Its purpose is to urge that a supplementary plan for the specific training of the missionary should be created since the conditions to be met on the post-war mission field will be so varied and specialized that they cannot be dealt with by a theological training alone.

